Seventy-Five Years of History

Emmanuel Baptist Church

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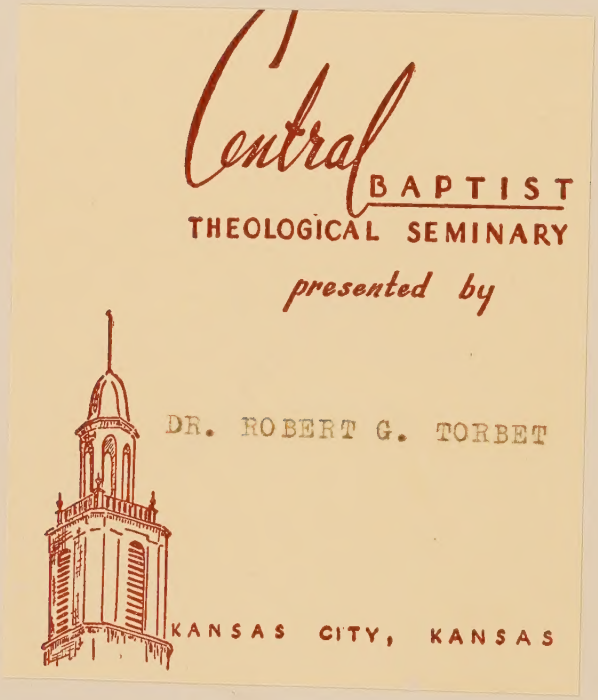

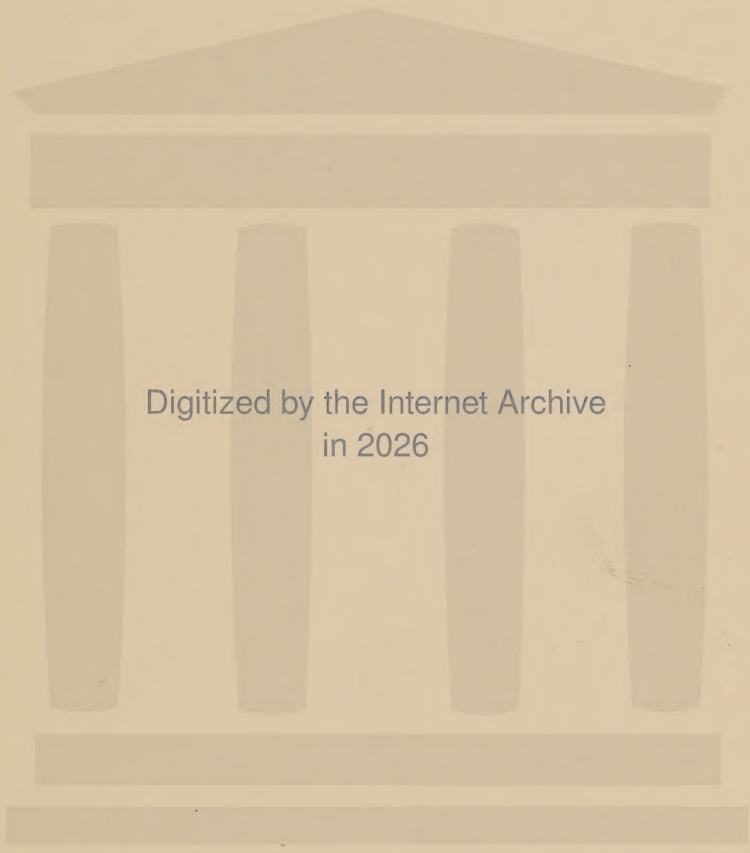
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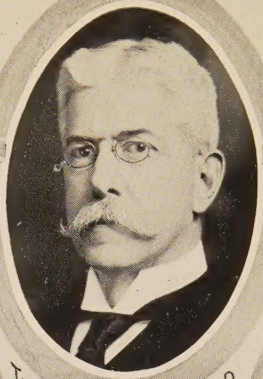
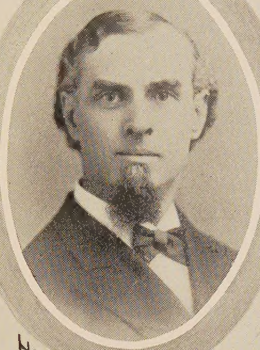
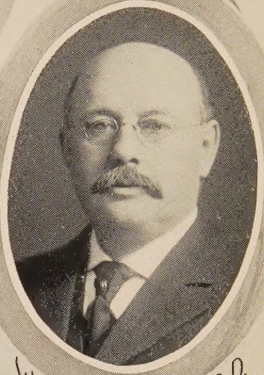


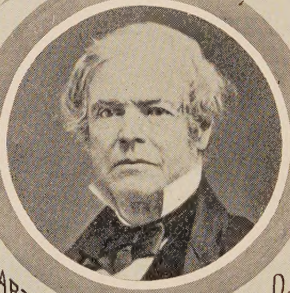
THOMAS D. ANDERSON, D.D.



HENRY M. KING, D.D.



WALLACE BUTTRICK, D.D.

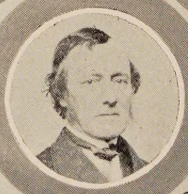


BARTHOLOMEW T. WELCH, D. D.

LUTHER F. BEECHER, D.D.

THOMAS R. HOWLETT

T. HARWOOD PATTISON, D.D.



WILLIAM HAGUE, D. D.

CHARLES DEWITT BRIDGMAN, D.D.

1834

Services and Sermon

Commemorating the

Seventy-fifth Anniversary

of

Emmanuel Baptist Church

held

October 24-27, 1909

1909

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SEVENTY-FIVE YEARS OF HISTORY*

1834-1909

"The Lord hath done great things for us, whereof we are glad."
"Let thy work appear unto thy servants and thy glory unto their children."

ORDER OF SERVICES

Sunday, 10:30 a. m.

ORGAN PRELUDE — Festival, *Faulks*
DOXOLOGY — Choir and Congregation (standing).
THE LORD'S PRAYER — Minister and congregation (standing).
ANTHEM — And It Shall Come to Pass, *H. Lincoln Case*
THE SCRIPTURE LESSON.
THE MORNING OFFERING — Duet: Emmanuel, *Coombs*
PRAYER — (Response by the Choir).
HYMN No. 177 — Choir and Congregation (standing).
HISTORICAL ADDRESS — By Reverend Henry M. King, D. D.
Pastor, January, 1882 — July, 1891.
HYMN No. 637 — Choir and Congregation (standing).
BENEDICTION.
ORGAN POSTLUDE, *Faulks*

Sunday, 3 p. m.

Bible School Exercises

Superintendent REUEL C. B. ADAMS, presiding
MUSIC. *Orchestra*
PROCESSIONAL — Onward Christian Soldiers.
SCRIPTURE READING.
PRAYER.
RESPONSE — By School.
GREETING — By Superintendent.
SONG — By Primary Department.
WORDS OF WISDOM — Reverend Henry M. King, D. D.
HYMN — By School.
NUGGETS OF GOLD — Reverend Wallace Buttrick, D. D.
BIBLE SCHOOL REMINISCENCES — By Eli E. Packer.
SOLO — O Loving Father, *Del Riego*
Roger H. Stonehouse,
Violin obligato by Miss Elizabeth Kenny.
OFFERING.
ANNOUNCEMENTS.
CLOSING HYMN.
BENEDICTION.

*Pages 5 to 8 contain copy of program of Seventy-fifth Anniversary Exercises.

39348

Sunday, 7:45 p. m.

ORGAN PRELUDE —

(*a*) Allegretto *Marks*

(*b*) Answer *Wolstenholm*

HYMN No. 30 — Choir and Congregation (standing).

ANTHEM — Awake Up My Glory, *Chadwick*

RESPONSIVE READING, Selection 2, (in back of hymn book).

GLORIA PATRI — Choir and Congregation (standing).

THE SCRIPTURE LESSON.

THE EVENING OFFERING — Solo: The Lord Is My Light, *Allitson*

PRAYER — Response by the Choir.

HYMN No. 333 — Choir and Congregation (standing).

ADDRESS — By Reverend Wallace Buttrick, D. D.

Pastor, August, 1892 — April, 1902.

BENEDICTION.

ORGAN POSTLUDE.

Monday, 8 p. m.

An Evening With Our Denomination

"The little one shall become a thousand, and the small one a strong nation."

Governor CHARLES E. HUGHES, presiding.

ORGAN PRELUDE.

CHOIR, *Selected*

THE SCRIPTURE LESSON — Reverend H. C. Colebrook.

PRAYER.— Reverend C. R. Storey.

HYMN No. 632.

ADDRESS — The Baptists: Their Principle, Progress and Prospect.

Reverend R. S. MacArthur, D. D., of New York City.

HYMN No. 710.

BENEDICTION.

ORGAN POSTLUDE.

Tuesday, 8 p. m.

An Evening of Christian Fellowship

"Other sheep I have which are not of this fold. There shall be one flock, one shepherd."

The Pastor, presiding.

ORGAN PRELUDE.

HYMN No. 633 — Choir and Congregation (standing).

THE SCRIPTURE LESSON — Reverend Charles S. Hager,
Pastor, First Congregational Church.

PRAYER — Reverend Adelbert C. Youmans,
Pastor, First Christian Church.

MUSIC.

A BENEDICTION FROM THE MOTHER-CHURCH.
Reverend Creighton R. Storey,
Pastor, First Baptist Church.

GREETINGS FROM OTHER CHURCHES,
"There are many members, but one body."
Reverend J. Valdemar Moldenhawer,
Pastor, Second Presbyterian Church.

MUSIC.

Reverend Lewis M. Lounsbury,
Pastor, Trinity Methodist Episcopal Church.
Reverend J. Addison Jones,
Pastor, Madison Avenue Reformed Church.

HYMN No. 836 — Choir and Congregation (standing).

BENEDICTION.

Wednesday, 8 p. m.

An Evening of Social Reunion

There will be a social gathering of the church and congregation in the chapel. October 27th is the exact date of the anniversary. On October 27th, 1834, one hundred and twenty-three members were recognized as the Pearl Street Baptist Church in the city of Albany.

After the religious services we desire to come into closer touch in Christian fellowship, and in social converse bind more closely the ties which unite us in one church. We shall be by ourselves and whatever speaking there will be, will be of an informal character.

[At this meeting informal addresses were made by the Pastor, Mr. Grange Sard, Mr. S. S. Hatt, Mr. A. J. Wing, and Deacon Geo. C. Lee. Notes were read from Rev. Dr W. W. Battershall, Mr. Theodore F. Humphrey, and Mrs. Wolcott H. Pitkin. A poem written by Dr. H. M. King, for this occasion, is printed in full on pages 46-47.]

Friday, 7:45 p. m.

Our Regular Friday Night Prayer Meeting

Standing at the transition to another quarter-century, let us consider together How the Church has helped us, and, How we can make it more helpful to others.

HISTORICAL ADDRESS

By Reverend Henry M. King, D.D.

Eph. 2: 10: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Eph. 2: 20-22: "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone: in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit."

1 Cor. 2: 9: "For we are laborers together with God; ye are God's husbandry, ye are God's building."

These texts from the letters of the inspired apostle set forth some very instructive and very comforting truths. (1) Christian characters and Christian churches whose work will endure have one foundation, viz.: Jesus Christ. (2) There is a spiritual temple which is going up in the world through the long centuries, composed of redeemed souls, which is the special dwelling place and home of the Spirit of God. (3) The saints of the old dispensation and of the new, prophets and apostles, are joined in harmonious co-operation and in helpful relation to this growing, spiritual structure, which may be said to be the purpose and end of all creation. (4) All men who are laboring and praying for the progress of God's truth and for the establishment of God's righteousness among men, however feeble may be their efforts and however meagre may seem to be their achievements, are God's agents; they are in partnership with the Almighty; they have the dignity and the joy of being workers together with God. (5) And, finally, God himself is the great Master Builder, whose unceasing activity is in every part, inspiring, guiding, overruling, carrying forward the work, slowly but surely, to its successful completion. "Ye are God's workmanship." "Ye are God's building."

An esteemed friend of mine, who in a long and useful life has been pastor, theological professor and college president, but has now retired to the conning tower of a quiet old age, from which he can take a wide observation above the noise and the smoke of the conflict, used these words in a letter to me recently: "It

becomes clearer to me as the days pass, and I review the history of the church, that God is the Master Builder, and uses alike unconscious and unwilling *instruments* and consenting *agents* to effect his designs." The service which men render may be unwilling, the consent of those who consent may be only half-hearted and their labors apparently little fruitful, but God goes on building, and by-and-by the beautiful temple shall stand complete according to the original design of the Divine Architect, and the head stone shall be brought forth with shoutings of " Grace, grace unto it."

Such reflections are wonderfully inspiring at the anniversary of a Christian church. It is seen to be part of the progressive kingdom of God in the world. It is not an unrelated fact. Its progress is contributing, in a greater or less degree, to the triumph of the truth, to the completion of the living temple, to the coronation of the world's Redeemer. Its history is a manifestation of God's activity and an exhibition of his grace and glory.

The life of the Emmanuel Baptist Church, during the seventy-five years of its existence, may seem quite insignificant except to those who have been lovingly identified with it, to whom it has been the worthy object of their prayerful interest and their self-denying devotion, a perpetual minister to all that is highest in thought, purest in affection, noblest in conduct and holiest in endeavor, the very life of their life. To them, to you who are now members of it, this church has brought God near to you, has brought his life into your lives in inspiration and guidance and strength, God working through you and in you " to will and to do of his good pleasure," God the Architect and Master Builder, and you, individually and collectively, workers together with God. May the thought of God's constant presence and leadership in the past, through the happy and eventful years and of God's gracious activity, receive grateful recognition by us during all the exercises of this anniversary, and lead to the devout prayer: " Let the beauty of the Lord our God still be upon this beloved church, and establish Thou the work of the hands of Thy servants upon them; yea, the work of their hands establish Thou it."

Twenty-five years ago, at the semi-centennial of this church, it fell to my lot, as pastor at that time, to prepare the historical discourse. It seemed to me at first unwise for me to serve as

your historian again. What was needed was a fresh interpretation of the entire history of the church from its organization by a new annalist. This, I thought, could best be done by Dr. Anderson, the present pastor, who has been in office long enough to be in sympathy with the traditions of the church, who understands perfectly its present conditions, who has at his command all the historic data and the sources of information, and who wields a graceful pen. But at his urgent request, enforced by the request of the committee of arrangements, I have consented to undertake this service again.

The committee of arrangements for the fiftieth anniversary consisted of the pastor as chairman, and Lewis Rathbone, George A. Woolverton, Charles R. Knowles, James Covert, George C. Lee, Spencer S. B. Peck, Thomas J. Van Alstyne, Edwin Safford, and Josiah D. Crounse as secretary. With the exception of the pastor and the senior deacon, George C. Lee, all of these brethren, who were then full of vigor and in the height of their usefulness, have finished their course with joy, and gone to their reward.

George C. Lee was elected deacon in July, 1866, forty-three years ago. May he long be spared, a monument of God's grace to the church and a connecting link to bind together the old and the new generation, the embodiment of the ripened wisdom of age and the vigor of perpetual youth.

It seems necessary for the benefit of those who have united with the church during the last twenty-five years and are not familiar with its previous history, and also to refresh the pure minds of the older members by way of remembrance, to give in brief outline an account of the remarkable origin of the church and the progress of its earlier years.

In the year 1834 the city of Albany had a population of about twenty-eight thousand. To meet the religious needs and gratify the tastes and express the convictions of the people, there were twenty churches of different denominations — Dutch Reformed, Lutheran, Presbyterian, Universalist, Roman Catholic, Episcopalian, Methodist Episcopal and Baptist. The Presbyterians were by far the strongest body in point of numbers and influence. They had six churches. The Baptists had two churches, the First, and the African, which had a precarious existence for forty-five years, and then gave up the ghost. The First Baptist Church, which was organized in 1811, had enjoyed for seven

years the exceptional ministry of Rev. Bartholomew T. Welch, and had been greatly strengthened and increased by it.*

Its numbers had grown from less than 200 members to 327, which made it a large church for those days. The population of the city had shown a sudden and remarkable growth, having advanced 75 per cent. in ten years, and gave promise of continued increase. To do their share towards meeting the spiritual wants of this growing population, and to give a wider diffusion to their sacred convictions of truth, which separated them from other denominations, the members of the First Church were made to feel that the time had come for them to swarm, to divide their forces and establish a new centre of moral and spiritual influence. It is sufficient to say that after much prayer, deliberation and conference, the division of the church was amicably accomplished, but in a manner of which they little dreamed at first.

A site was selected for the new church on North Pearl street, near State street; subscriptions were secured, not only from members of the church, but from leading citizens of the town who believed in the enterprise, and were attracted by the matchless eloquence of Dr. Welch, and the new house of worship was dedicated on Sunday, October 26, 1834.†

In the meantime 123 members of the old church, including the pastor and the deacons and not a few of the most influential brethren and sisters, had been dismissed to join in the new movement. Dr. Welch preached his farewell sermon in the old pulpit Sunday, September 28, and the new church was formally recognized with appropriate services, as the Pearl Street Baptist Church, on Monday, October 27.

This church never had any weak infancy and struggling childhood. Athene-like, it sprang full grown from the brains and

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* Rev. Bartholomew T. Welch, D. D., was born in Boston, Mass., September 24, 1794. His father was a midshipman on the U. S. frigate "Alliance," of Revolutionary fame, and his mother was the daughter of Capt. B. Trow, a leader of the Tea Party in Boston harbor, a soldier at Bunker Hill, and an officer throughout the Revolutionary War. He was converted under the ministry of Dr. William Staughton in Philadelphia, and united with the Sansom Street Church of that city in September, 1815. Believing that he was called to preach the Gospel, he was guided in his meager preparatory studies by Dr. Staughton, and after some missionary service he accepted the pastorate of the little Baptist Church in Catskill, N. Y., in September, 1825. In 1827 he became pastor of the First Baptist Church in Albany.

† The building committee was Harmanus Bleecker, Friend Humphrey, William Adams, Jared L. Rathbone and Ira Harris. The architect was Henry Rector, and the builders were Ruel Clapp and Halsey Woodruff.

hearts of Dr. Welch, Friend Humphrey, Ira Harris, William Adams, and Joshua A. Burke, and had for its sponsors (if you will pardon the mingling of mythological and pedobaptist figures of speech) such distinguished persons as Governor William L. Marcy, President Martin VanBuren, Jared L. Rathbone, and Joel Rathbone, Harmanus Bleecker, Isaiah Townsend, Erastus Corning, General Van Rensselaer, John L. Schoolcraft, Edward H. Delevan, and others whose names in Albany remain as household words.*

It is not too much to say that Dr. Welch was a preacher without a peer in his own denomination and without a superior in any denomination. His pulpit was probably the most attractive pulpit in the city to residents and visitors, and the Pearl Street Church was the centre of a powerful religious activity and influence. Indeed, both Baptist churches, the First and the Pearl Street, entered immediately after the division upon a period of marvellous increase and prosperity. It is a remarkable fact, as showing perhaps the Divine approval of the division, that the First Church reported at the next annual meeting of the Association accessions exactly equaling the number of members lost by dismission and death, 132 of whom, nine more than the number dismissed to constitute the new church, were baptized by the pastor, Rev. George B. Ide, whom they quickly secured to take the place of Dr. Welch.

In 1840 Dr. Welch was assisted in special services by one of the most powerful evangelists of the last century, Elder Jacob Knapp, and as a result 194 persons were added to the church on profession of personal faith in Christ. The First Church received nearly as many. The city was stirred from centre to circumference, by sympathy with the meetings or by vehement opposition. It was a time of intense religious thought and excitement, not only here, but throughout the country. In 1843 the accessions to the churches were more numerous still. Rev. Lewis Raymond was the evangelistic helper. Two hundred and twenty-

* The names of William L. Marcy, Harmanus Bleecker, Jared L. Rathbone, John L. Schoolcraft, Russell Forsyth, and William Newton are found among the early trustees, and later appear the names of John N. Wilder (who came into the church under Dr. Hague's ministry, and of whom President Strong says, "The original subscription for Rochester University was successful mainly through his efforts and those of Oren Sage"), of Stephen B. Gregory, Thomas J. Mesick, and Jared A. Post (all of whom served as Treasurers of the Society, the latter for twenty-seven years), of Theodore F. Humphrey, Joseph G. Grimwood, George Dawson, Ira W. Ainsworth, Ezra G. Benedict and many others.

two persons were baptized into the fellowship of the Pearl Street Church, and three hundred and fifteen into the fellowship of the First Church, and nearly 3,000 into the churches of the Association. Those were Pentecostal days in which this church was born. I refer to them in this brief historic sketch, because of their remarkable and exceptional character. They have never been repeated. I do not say they never will be repeated, for I dare not limit the Almighty Spirit of God. There were perils and failures, as well as genuine conversions and permanent changes in character and eternal rejoicings; bad fruit and good fruit. "There goes one of your converts," said a man sneeringly to Jacob Knapp, as he pointed to a man reeling along the street in a state of intoxication. "I am afraid he is," said Mr. Knapp, "for if he was God's convert, he would not be in that condition." But on the whole this church received splendid additions, and was strengthened mightily during those early years of spiritual blessing and power.

No words are too strong to portray what may be truly called the brilliant pastorate of the first pastor, and his increasing influence and prominence in this community and in the denomination at large. God gathered about him, in addition to those whom I have mentioned, such men as William G. Boardman, Ezekiel McIntosh, Gaylor Sheldon, Eli Perry, J. B. Brayton, Hubbard L. Russell, William Newton, George A. Woolverton, the brothers Lewis and John F. Rathbone, and many others, strong men with their individual characteristics and excellences, some of whom were permitted to serve the church but a limited time, while others were spared to be the joy and the support of several succeeding pastors.

In November, 1848, Dr. Welch resigned his position against the earnest protests of the church, and to the great regret of the citizens generally, and accepted a call to the pastorate of the Pierpont Street Church in Brooklyn. After a successful service of eight years in that church he became a neighbor in the pastorate of the little church in Newtonville, where with gradually diminishing vigor he continued to preach the Gospel which he loved. He was spared to participate in the services connected with the laying of the corner stone of this, the second church edifice, in July, 1869, and died in the fellowship of this church, Dec. 9, 1870. His body rests in the beautiful Albany Rural Cemetery, which he, more than any other man, was instrumental in found-

ing. The best thing that was done at the observance of the fiftieth anniversary was the inauguration of a successful movement which placed a suitable monument upon the unmarked grave of the first pastor of the church. Mrs. Welch was still living at the end of the half-century, and sent an affectionate letter of remembrance and greeting which was read by the pastor.

I have in my possession a communication given to me by a member of this church, now deceased, who had the privilege of sitting under Dr. Welch's ministry for many years. The part which quotes Dr. Welch's words was copied from his own handwriting. Dr. Welch was an invalid in his last years, being afflicted with what is called "shaking palsy." This is the communication:

"When he was no longer able to kneel at the family altar, seated in his chair, he would pour out his soul to God with all the fervor and elegance of utterance which marked his best days. And at times in a half playful manner, he would hold up his trembling attenuated hand before his eyes, and soliloquize in this fashion, 'Well, old hand, what ails you? Can you not be still for a moment? Seventy and six years have left their marks upon you; but I bless the King in Zion this day for all the service you have rendered Him. Oh, how often you have handled the sacred pages of His Word, and to the glory of His grace I bear witness that you have never handled them deceitfully. What use you have been to me in preaching the Gospel! How often you have buried His loving disciples with their Lord! How many have received your warm fellowship into His ransomed church! For how many you have broken the emblem of His sacred body! Dear old hand! I remember you when you were fair and strong and young. Well, never mind the past. Thank my loving Lord, it will not be long before you will put your fingers into the prints of the nails; not long before you will lay a crown at His feet; not long before He will stretch out His own hand mighty to save, and will grasp you and greet you, and His touch shall heal all your palsy, and send immortality thrilling through your every vein and every fiber. Be of good cheer, old hand! You shall soon touch more than the hem of His robe, and be healed forever.'"

It was my privilege to see and hear Dr. Welch only once. It was at the May meetings held in Boston in 1866, four years before

he died. He stood upon the pulpit platform of the First Baptist Church on Somerset street, and with something of his old-time impassioned eloquence, though with shaking hand and tremulous voice, he poured out his soul in behalf of his favorite cause, "The American and Foreign Bible Society," of which for seventeen years he was the president. The picture of the old man eloquent was one never to be forgotten.

President Strong, in his historical address at the semi-centennial of the Rochester Theological Seminary, describes Dr. Welch, who was one of the founders of the Seminary and one of the first vice-presidents of the Baptist Union for Ministerial Education, in the following words: "Bartholomew T. Welch was a man made for the pulpit, of emotional temperament and extraordinary flow of language. Reason and imagination were unusually combined in his utterance. In Brooklyn and in Albany he drew great crowds to hear him. There was a silvery clearness in his articulation, and a pathos in his tones which had great resemblance to those of John B. Gough. At the capital of the State, members of the Legislature and professional men came a half hour before his services in order to secure seats in the house of worship. And he gave them the Gospel — the simple truths of sin and salvation, and many were turned to the Lord."

Perhaps the most remarkable effect of Dr. Welch's oratorical power was seen when at a great denominational convention before the division between the Northern and Southern Baptists occurred, in which the question of human slavery was being discussed with intense feeling, he, while making an impassioned argument against the system, was interrupted with the question, "If you lived in the South in the midst of slavery, and was the owner of slaves by inheritance, what would you do?" "Do, do," he exclaimed, with an outburst of emotion, "I would proclaim liberty to the captives and the opening of the prison doors to them that are bound, and would preach the acceptable year of the Lord." The effect was more than thrilling; it was overwhelming, and when the excitement had partially subsided, the only thing the convention could do was to adjourn. When the monument was erected above Dr. Welch's grave, these words recalling the memorable scene, were inscribed upon it.

No apology is needed for dwelling at such length in this brief discourse upon the portrait of Dr. Welch. He had few educa-

tional advantages, but he possessed rare natural endowments, which the spirit of God used for the advancement of His church and kingdom. It is said that "the farmer, mechanic, merchant, scholar, and statesman were delighted with his instructive and thrilling discourses." He lives not in printed remains, but in the hearts of the few who still, after the lapse of thirty-nine years since his decease, hold him in vivid remembrance. Well will it be for this church, pastor and people, if they shall ever cherish in sacred and grateful memory the fervor of his piety, the eloquence of his lips, the flashing of his eye, the shining of his face, and the complete consecration of his life, with all its powers and opportunities, to the service of man and the glory of his Master.

The second pastor of the church was Rev. Luther F. Beecher.*

His previous pastorate was with the First Baptist Church in Portland, Me. It was no easy task to find an acceptable successor to such an exceptional preacher as Dr. Welch. The church continued its search for eight months, and then felt that it was divinely guided in its choice. Dr. Beecher assumed the pastoral care of the church July 1, 1849, and God set His seal upon his ministry. He quickly secured the affection and confidence of the people, and the four years of his ministry, though not distinguished by any remarkable events or changes, were years of uninterrupted peace and prosperity. The last year was the most fruitful of all, and the letter to the Association reported nearly fifty accessions by baptism. At the close of Dr. Welch's pastorate the church had on its roll the names of 539 members. Many were dismissed, some of them to form the Newtonville and the South Pearl Street Churches, and Dr. Beecher left the church larger than when he found it. At the end of four years impaired health compelled him to abandon the work of preaching, and to the regret of the people he closed his pastorate in July, 1853, and became the editor of *The New York Recorder*. The church recorded its grateful appreciation of

* Rev. Luther F. Beecher, D. D., was born in Goshen, Conn., Feb. 25, 1813. At eighteen years of age he was baptized into the First Baptist Church, in New Haven, Conn. He graduated at Yale College in 1841, and was ordained by the First Baptist Church in Trenton, N. J. He was pastor in Portland, Me., then in Albany, afterwards in Milton, N. J. From 1855, for thirteen years, he was the principal of the Temple Grove Institute, a school for young women, which he founded at Saratoga, N. Y. In 1867-8 he was pastor of the Bunker Hill Church, Charlestown, Mass. The last thirty years of his life he resided in Brookline, Mass., where "he interested himself as a citizen in the literary and educational interests of the town." He died in Brookline, Nov. 5, 1903. He was a cousin of Henry Ward Beecher.

his wise and faithful leadership in these words: "The four years during which it has been our happiness to enjoy your pastoral labors, have been years of uninterrupted prosperity. No single event has occurred to mar the pleasure with which, in after years, we shall look back to the period of your connection with us. For the harmony that has so uniformly prevailed, and the prosperity that has characterized this period of our history, we are indebted, under God, to the fidelity and prudence with which you have discharged the many and arduous duties and labors of your office." Dr. Beecher's ministry must have had in it elements of great excellence to have merited such words of encomium as those. Dr. Beecher was present and participated in the semi-centennial anniversary of the church. He delivered the same sermon with which he began his ministry thirty-five years before. It was undoubtedly new to all who heard it, so that the preacher had the joy of bringing forth in a single discourse things new and old out of God's Word.

The third pastor of the church was Rev. William Hague, D. D.*

He accepted the unanimous call of the church, and entered upon his duties in December, 1853. He was in the forty-sixth year of his age, and had acquired a wide reputation as a thinker of unusual keenness, an interpreter of religious movements of remarkable breadth and insight, and a preacher of rare pulpit power. He was of Huguenot ancestry, was born in Pelham, Westchester county, Jan. 4, 1808, studied at Hamilton College and then at Princeton, and at Newton Theological Institution, from which he graduated at the age of twenty-one. He immediately became pastor of the Second Baptist Church in Utica in

* Rev. William Hague, D. D., was born in Pelham, N. Y., Jan. 4, 1808, studied at Hamilton College 1826, at Princeton Theological Seminary 1826-27, and at Newton Theological Seminary 1827-1829. He was ordained at Utica, N. Y., Oct. 20, 1829, and was pastor of the Second Baptist Church in that city 1829-1830. He was professor of Latin and Greek in Georgetown College, Ky., for one year. In January, 1831, he became pastor of the First Church in Boston, where he remained until June, 1837, when he went to the First Church in Providence, remaining until August, 1840. He was pastor of the Federal Street Church in Boston from 1840 to 1848, and of the Jamaica Plain Baptist Church, near Boston, from 1848 to 1850. For four years from 1846 to 1850 he was editor of *The Watchman and Reflector*. In April, 1850, he went to the South Baptist Church in Newark, N. J., where he remained three years. He was pastor of the Pearl Street Church from 1853 to 1858, of the Lexington Avenue and Madison Avenue Church in New York from 1858 to 1862, of the Charles Street Church in Boston from 1862 to 1864, of the Shawmut Avenue Church in Boston from 1865 to 1869, of the University Place Church in Chicago 1869, 1870, and of the Baptist Church in Orange, N. J., from 1870 to 1874. He traveled in Europe 1874 to 1876, and closed his ministry with the Baptist Church in Wollaston, Mass., being pastor of it from 1877 to 1887.

this State. Rev. Dr. Welch, who was then pastor of the First Baptist Church in this city, preached the sermon at his ordination. After a brief ministry in Utica, he was persuaded to become pastor of the First Baptist Church in Boston, and though but twenty-three years of age, immediately took rank with the eminent preachers who were filling the Boston pulpits. This was the beginning of a series of brilliant pastorates in conspicuous pulpits which is without a parallel in the history of our denomination or of any other. From Boston he was called to Providence to occupy the pulpit of the historic First Baptist Church, founded by Roger Williams. During his pastorate occurred the two hundredth anniversary of the church, and Dr. Hague preached the able and exceedingly valuable historical discourse, which is a classic in our denominational literature. But Boston, which was in a theological ferment, again needed him, and he yielded to the invitation of the Federal Street Church to occupy its pulpit, and afterward took a pastorate in the beautiful suburb, Jamaica Plain. Dr. Hague's experimental religion, did much to stem the rising tide of error and infidelity which was threatening the religious life of Boston at that time. His next pastorate was in Newark, N. J., whence he came to Albany. His subsequent pastorates were in New York city, again twice in Boston, in Chicago, Orange, N. J., and Wollaston, Mass. Dr. Hague conscientiously believed that he could do his best work in short pastorates. The frequent changes were never made to secure personal relief or the relief of the people. He was always a student of the Scriptures, keenly alive to the currents of religious thought, fresh in his own thinking, and to the last forceful in his delivery. His people never wanted him to go. His numerous publications were evidence of his continued virility. One volume was passing through the press at the time of his death. For the list of his publications, and a more detailed account of Dr. Hague's varied and distinguished career reference can be had to the memorial discourse preached by the pastor of this church at the time of his decease, and printed by request.

The coming of Dr. Hague to Albany awakened the church to a consciousness of its strength and to a recognition of its responsibilities. The pulpit was an intellectual and spiritual force. Plans for systematic benevolence were introduced, which greatly increased the contributions of the church. A mission was opened

among the German population, and other missions were opened in the city and vicinity. The German church and the Tabernacle Church were the immediate results. Spiritual fruits were not wanting. Especially at the beginning of 1858, the heavens were opened above Albany, as they were above many other cities in our country, and showers of blessing gladdened the hearts of pastor and people. It was a time of refreshing. But suddenly the pastor, wearied by his abundant labors and needing a change of climate, was made to feel that the call of the Lexington Avenue Church in New York was the call of God, and relinquished the care and successful leadership of this church amid many expressions of sorrow and regret. His resignation took effect at the end of April, 1858, after a pastorate of a little more than four years duration. The religious interest continued, and Dr. Hague returned to administer baptism to those who were desirous to profess their faith in Jesus Christ. He was spared to receive the greetings of the church at its semi-centennial, and to add to the joy of the occasion by his inspiring words. Dr. Hague was stricken with apoplexy near the entrance to Tremont Temple in Boston, Aug. 1, 1887, and died the same day, in his eightieth year.

The fourth pastor of the church was Rev. Thomas R. Howlett, who was called from the church in New Brunswick, N. J.*

The church was pastorless for a year and a half after Dr. Hague's retirement, though several attempts were made to supply the vacant pulpit. Mr. Howlett brought to the service of the church youth (being only thirty-two years of age), consecration, earnestness of purpose, scholarly habits, and deep spirituality of mind. His call was unanimous and hearty, but his pastorate was the shortest in the history of the church, continuing only one year and four months. The dismission of prominent members to form the Tabernacle Church and also the Washington Avenue Church (which later was merged in the Calvary Church) had diminished the number of members and weakened their resources. Yet the pastor labored with fidelity and courage, and his labors were graciously owned by the Lord of the harvest. Conversions were constant, and nearly every month the open baptistery welcomed

* Rev. Thomas R. Howlett was born in Cambridgeshire, England, March 19, 1827. He was converted at Richfield, Ohio, at the age of fifteen. He graduated from Madison University in 1856, and from the Theological Seminary in 1858. His first pastorate was in New Brunswick, N. J., from which city he was called to Albany. He published a volume entitled "Anglo-Israel, the Jewish Problem," which reached the third edition.

rejoicing candidates. During Mr. Howlett's brief ministry sixty-eight persons were added to the church, nearly two-thirds of them on profession of faith. In January, 1861, he surrendered his charge, but he remained here long enough to make the impression upon the minds of all the people of a consistent and godly life and a good minister of Jesus Christ. The church placed on record its warm appreciation of his character and service, and gave him a practical expression of its regard by continuing his salary for three months. Mr. Howlett became pastor of the Central Church, Trenton, N. J., and subsequently of the Calvary Church in Washington, the church in Hudson, N. Y., the Second Church in Plainfield, N. J., the Berean Church in Philadelphia, and the church in Doylestown, Pa. Probably his most successful ministry was in connection with the important Calvary Church in Washington, which continued for seven years, during which time the church erected and paid for a handsome edifice costing $120,000. His biographer characterized him as "an able preacher, a sound theologian, a successful pastor, and a genial and loving Christian, in every way fitted to hold the conspicuous positions to which he was called." His presence and participation in the services appropriate to the fiftieth anniversary were most cordially welcomed. He died in Philadelphia, February 22, 1898, having been stricken with paralysis two months before.

The fifth pastor of the church was Rev. Charles DeWitt Bridgeman, D. D.*

For nearly two years the church was without a pastor. For many months the pulpit was ably supplied by President Ezekiel G. Robinson of the Rochester Theological Seminary, an arrangement so satisfactory that the church endeavored to make it permanent, but in vain. At length the attention of the church was directed to Mr. Bridgeman who was pastor at Jamaica Plain, Mass. He accepted the call of the church, and entered upon his labors in November, 1862, at the age of twenty-seven. The nation was then in the agony of the Civil War, and the songs of Zion were often interrupted by the Battle Hymn of the Republic. Much time and strength were devoted to kindling the

* Rev. Charles DeWitt Bridgeman, D. D., was born in Saugerties, N. Y., Jan. 1, 1835. He was baptized into the fellowship of the Baptist church in Hoboken, N. J., and ordained by that church Sept. 28, 1857. He graduated at Rochester University in 1855 and at Rochester Theological Seminary in 1857. He was pastor at Morristown, N. J., 1857-1860, and at Jamaica Plain, Mass., 1860-1862, the year he came to Albany.

fires of patriotism, raising recruits for the army, comforting the widows and the fatherless, and ministering to those made dependent by the fatalities of the battle field and the prison. But quickly the church rallied to the support of the new pastor, and under his inspiring leadership entered upon a career of enlarged prosperity and progress. The weekly offerings were increased, the congregations grew apace, the old missionary activity was rekindled, the Paigeville mission was planted, out of which grew the Memorial Church, and in 1863 the Albany Missionary Union was organized which enlisted the helpful interest of all the Baptist churches in the city. The new ministry brought fresh life and power to the church, strength of numbers, social recognition, and the vision of a splendid future. The pastor possessed fine culture, a finished rhetoric, and a magnetic presence, and his pulpit took rank with the most attractive pulpits in the city. His pastorate was the longest which the church has enjoyed, continuing fifteen years and four months. The years 1864 and 1876 were especially distinguished by large ingatherings of persons who added greatly to the strength and usefulness of the church. In 1864 the pastor was aided in special meetings by Rev. Dr. A. B. Earle, and in 1876 by Rev. R. A. Patterson.

But the one thing above all others that distinguished Dr. Bridgeman's pastorate was the erection and occupancy of this beautiful house of worship which has few superiors in the State.*

* As early as January 20, 1868, action was taken by the church looking to a change in the location of the house of worship. It was as follows, the motion being offered by Brother James Covert:

"*Resolved,* That a committee of nine persons be appointed by the pastor to ascertain as to the practicability of a union of this and any other Baptist church in this city, for the object of a better accommodation of our membership and increased facilities for Christian work; also to ascertain what amount can probably be realized from the sale our present church edifice, and if a suitable location can be secured on Capitol Hill for the erection of a new house of worship, said committee to present a written report to the church at a meeting called for that special purpose."

The committee was constituted as follows: James Covert, Theodore F. Humphrey, John F. Rathbone, Eli Perry, Thomas Fearey, Ira W. Ainsworth, Frederick Bishop, David B. Luther and William H. Bailey.

The church book contains no record of the special meeting or the report of the committee. The suggested union with some other Baptist church came to nothing. The next record, relating to the matter, is under date of June 21, 1869.

"*Resolved,* That a committee of three be appointed, of which the pastor shall be chairman, to make preliminary arrangements for laying the corner stone of the new house of worship."

The other necessary action had been taken by the Society, to which the building project had been transferred. The following persons were the building committee: Eli Perry, Theo. F. Humphrey, Lewis Rathbone, George A. Woolverton, Jared A. Post, John F. Rathbone, James H. Humphrey, Ira W. Ainsworth, Frederick Bishop, Frederick Townsend, Hubbard Russell, James Covert.

It was dedicated February 23, 1871, just about midway in the history of the church. The entire cost of the structure was nearly $200,000. Such an outlay was evidence of the financial strength as well as of the faith and devotion of the people. The old house of the fathers had served well its purpose on North Pearl street, which had become the crowded business thoroughfare of the city. There was needed a more stately mansion in a residential section to enshrine the growing life of the church, and be the fit instrument for its expanding activities. The people recognized the need and responded nobly and generously. They builded not for themselves alone, but for their children and the future. A great English poet has said that the erection of a cathedral church is evidence of faith in immortality. "They dreamt not of a perishable home who thus could build." The change of location necessitated the surrender of the old name of "Pearl Street Baptist Church," which was widely known and honored, and since then it has been known and equally honored as the "Emmanuel Baptist Church." *

The prosperity of the church under Dr. Bridgeman's ministry continued without abatement to the end of his pastorate, though he was compelled to mourn the loss by death of some of his strongest supporters. Friend Humphrey, who was a tower of strength in the early history of the church, had passed on to his reward in 1854, the first year of Dr. Hague's pastorate. Three other early deacons of the church, whose joint service in the office aggregated 104 years, finished their course during Dr. Bridgeman's pastorate.†

William Adams, the humble, devout, conscientious disciple, died in March, 1868, at the ripe age of ninety years. Hubbard L. Russell, of whom it was said that he was "a man mighty in the Scriptures and full of faith and power," died in January, 1871. Hon. Ira Harris, the friend of education and religion, the wise counsellor, the upright judge, the patriotic and incorruptible

* At a meeting of the church held May 16th, 1870, it was voted to change the name of "The Pearl Street Baptist Church and Society" to "The Trinity Baptist Church and Society." At a subsequent meeting, held June 24, the vote was reconsidered, and the name "Emmanuel Baptist Church and Society" was adopted.

† At a meeting of the church, held January 21, 1870, an elaborate report was presented from the Board of Deacons, prepared evidently by Ira Harris, on the office of the deacon in a New Testament church, after which it was voted that the term of service of deacons in this church be seven years, and that the seven deacons arrange their terms of service so that one should retire from office each year, the deacon, however, whose term of service expired should be eligible to re-election.

senator, the president of the Boards of Trustees of Union and Vassar Colleges and the Albany Medical College, professor of Equity and Jurisprudence in the Albany Law School, one of the founders of Rochester University, president of the American Baptist Missionary Union, who amid all the honors bestowed upon him by his denomination and his State, remained always the meek and loving disciple of the Divine Master, filled the office of deacon for thirty-seven years, and died in December, 1875. Another early deacon who had used the office for thirty-four years and been "found blameless," Gaylor Sheldon, removed from the city in 1872. Those who had been pillars in the church for a third of a century were taken away in rapid succession, one by one; but God was raising up a new generation of His servants, who should worthily bear the mantles of the fathers, and successfully take up the work which they had laid down. The all-wise Master Builder provides for an unbroken continuity of service. Elijah ascends, and his mantle of power falls upon the shoulders of Elisha. Moses disappears, and Joshua, God's chosen leader, stands in his place.

In February, 1878, Dr. Bridgeman was made to feel that God had work for him to do in another field, and closed his pastorate in this church, in which he was held in warmest affection and highest esteem, to accept the urgent invitation of the Madison Avenue Church in New York city to be its pastor. The ties which bound pastor and people together were stretched, but were never broken. At our fiftieth anniversary he was under the shadow of a great bereavement, which prevented his presence. When we observed the twenty-fifth anniversary of the dedication of this church, which he was largely instrumental in procuring, though he had changed his denominational affiliation, he was here to renew the old associations and taste again the joy of the unforgotten fellowships. Indeed during his pastorate of the Madison Avenue Church, he annually, on exchange with his successor, spent a Sunday and a week in the homes where he was always welcome.

Dr. Bridgeman, while pastor of this church, published several sermons and addresses which are memorials of the time and of the church, which exhibit his remarkable grace of style and rhetorical finish, and all of which are models of their kind. Among them are the discourse delivered on the occasion of leav-

ing the old Pearl street house of worship, a sermon entitled "The Nation's Exodus," a review of the Civil War and a thanksgiving for the return of peace; a sermon at the funeral of Col. Lewis Benedict, who fell on the battle-field, a memorial discourse on "The Life and Service of Dr. Welch," which was published in the annual report of the Hudson River North Association; and a remarkable discourse on the death of Hon. Ira Harris. These permanent productions of his pen will keep alive the memory of his patriotism, his piety and his culture, when the generation of those who listened delighted to his voice has all passed into the unseen.

Dr. Bridgeman held the pastorate of the Madison Avenue Baptist Church for thirteen years until 1891, and then for reasons which he conscientiously believed justified the change, he was received into the ministry of the Protestant Episcopal Church, and was the rector of the Holy Trinity Church in New York city until his death, which occurred February 21, 1899.

The sixth pastor of the church was Rev. T. Harwood Pattison, D. D.*

For a year and three months the church was without a pastor, securing as much as possible again the pulpit ministrations of President Robinson, whom it would gladly have welcomed to the permanent oversight of the church. Failing in this, the church extended a call to Dr. Pattison, who was enjoying a successful ministry in New Haven, Conn., and who though he had been in this country but a short time, was already recognized as an able preacher of the Gospel. The invitation met with a favorable response, and Dr. Pattison entered upon his duties in May, 1879. Pastor and people were united in the hope that a relation happily begun would be of long continuance. Dr. Pattison's genial spirit, his knowledge of human nature, his clear apprehension of truth, his natural and forceful delivery, and withal his high ideals of the Christian minister as both teacher and pastor, eminently qualified him for a place in the honorable succession of pastors of the church, and gave promise of many years of ever-growing usefulness. But the Rochester Theological Seminary, recognizing

* Rev. T. Harwood Pattison, D.D., was born in England in December, 1838. He graduated from Regent's Park Baptist College in London in 1862. He was pastor at Newcastle-on-Tyne and Rochdale in England. His first settlement in this country was in New Haven, Conn., from 1875 to 1879. He published several books of great value, especially to ministers.

these qualities and coveting earnestly the best gifts, called him to a professorship after a pastorate here of only two years and two months. Dr. Pattison listened to what he believed to be the call of duty, probably thinking it more important to assist in making many ministers than to restrict himself to being one, and retired from the pastorate in July 1881. But he remained here long enough to make for himself a warm place in the hearts of the people, and to secure an interest in their prayers for his success in his broader field of usefulness. It was the privilege of the church to welcome him back, not only at the fiftieth anniversary, but often as a vacation supply of the pulpit, and always with the renewed conviction that its loss was the Seminary's gain, or perhaps I should put it more truthfully if I should say that the Seminary's gain was its loss.

Dr. Pattison was connected with the Rochester Seminary until his untimely death in 1905, and as professor and author and frequent supply in our leading pulpits, accomplished a work of great value to the ministry and the churches. President Strong says of him in his historical discourse: "Dr. T. Harwood Pattison has for nineteen years taught men to preach, not only by precept but by authorship and by example. His brilliancy and wit, strangely combined with patient regularity and Christian fervor, have been ever like a fresh breeze through what might else have been dusty halls."

Dr. Pattison's brief pastorate is especially memorable for the provision that was made at that time for canceling the mortgage debt of $40,000, which still remained upon the property. The people then rejoiced in the fact that this costly sanctuary was devoted to the worship of Almighty God without encumbrance forever. Their rejoicing was mingled with sorrow at the removal by death of two honored deacons, who had been long and actively devoted to the highest interests of the church. Deacon Thomas Fearey died in May, 1880. His love for the church and the progress of the Kingdom was conspicuous, and he was ever watchful that the cause of Christian missions should receive due recognition in the benevolence of the people. Deacon Eli Perry closed a long and useful life, and fell on sleep in May, 1881. He was one of the original members of the church. As a deacon and as the president of the Board of Trustees for twenty-four years he took on his heart the spiritual and material interests of the

church, and was faithful to every trust. Honored by his fellow citizens again and again by the highest office in the gift of the municipality, he proved himself worthy of their confidence by the integrity of his character and his devotion to the public good. He bequeathed the bulk of his large wealth to the seminaries at Hamilton and Rochester, with both of which he was officially connected as a trustee, to the Foreign Mission and Home Mission Societies and to the Hudson River North Association. The latter was not legally permitted to receive its share of the bequest, not being incorporated, but the other four societies had their resources very materially increased and their power for good permanently enlarged by his remembrance. President Strong says, "This is the largest legacy which Rochester Seminary ever received, amounting to $85,448." The four objects fared alike. It is the most arrant pessimism which says,

"The evil that men do lives after them,
The good is oft interred with their bones."

Shakespeare wrote those words before the days of munificent bequests to great missionary societies and needy educational institutions. It often happens in these later years that the good that men do lives after them, and coming generations rise up and bless them for their benefactions.

My pastorate of this church was the seventh in order, and began January 1, 1882, six months after the retirement of Dr. Pattison. I was called to this field of labor from the Dudley Street Church in Boston, where I had enjoyed an unusually happy ministry for nearly nineteen years. That was my first pastorate after graduating from the Theological Institution at Newton, Mass.*

My predecessor in Boston was Dr. Thomas D. Anderson, the father of the present esteemed pastor of this church. He had been called to the pastoral care of the First Baptist Church in New York city, whose pulpit had become famous by the ministry of the eloquent Dr. Spencer H. Cone, and the youthful and promising Kingman Nott, whose untimely death by drowning was

* Rev. Henry M. King, D.D., was born in Oxford, Me., Sept. 3, 1838. His parents removed to Portland when he was six years old. His preparation for college was had in the Portland schools. He was baptized into the fellowship of the Free Street Baptist Church in Portland, January 6, 1856. He graduated from Bowdoin College in 1859, and from the Newton Theological Institution in 1862, and remained there until the following spring as associate instructor in the Hebrew department. He was ordained by the Free Street Church, Aug. 28, 1862, and became pastor of the Dudley Street Church in Boston, April 1, 1863.

widely lamented. Dr. Anderson's departure from Boston left a vacancy which needed to be filled. It was my good fortune to be invited to be his successor. In the ministerial turn-abouts which are constantly taking place the good providence of God has ordained that his son should be my successor in this pulpit.

I am happy to say that when I came to Albany I found as loyal and devoted a company of brethren and sisters as ever welcomed a new pastor. The fathers, for the most part, had passed away, but their places were filled, and well filled, by strong men distinguished for their self-denying and unwearied devotion to the spiritual and material interests of the church. I am tempted to recall a few names, mentioning only those who have ceased from their earthly labors — James Covert, Gen. John F. Rathbone, Lewis Rathbone, George A. Woolverton, Gen. Frederick Townsend, Theodore V. Van Heusen, George L. Stedman, Marshall Tebbutt, Judge Thomas J. Van Alstyne, Stephen O. Shepard, Stephen C. Hutchins, Albert Wing, Frederick Bishop, John M. Newton, Harvey Ding, William Welch, Edwin Safford, Charles R. Knowles, and Josiah D. Crounse. To them all and to many others, living as well as deceased, I desire at this time to acknowledge my great personal obligation for co-operation rendered and for kindnesses received. Many of these brethren, as well as others, gave to the prayer meeting their cordial support by regular attendance and participation. It was always a place of intellectual as well as spiritual quickening. Perfect harmony prevailed among all the members. Though the church was well known to me by reputation, the members were all entire strangers to me, when the committee came to me with the proffered call, with a single exception of my dear, lifelong brother, George L. Stedman. But this church has a way of making the new pastor feel at home at once, and God has a way of giving His benediction quickly to the new union.*

When I came to Albany Rev. Arthur W. Stockwin was the missionary at the Paigeville Mission on Madison avenue, a mis-

* This church like other churches has suffered losses not only by death, but by removal from the city. The following deacons of the church who joined in welcoming me, subsequently removed from Albany: Theodore F. Humphrey (a son of Friend Humphrey, who inherited his father's love and devotion to the church, served as deacon seventeen years, and Secretary of the Board of Trustees for twenty-five years), Horace B. Newton, Edward Owen, Thomas H. Fearey (son of Deacon Thomas Fearey), and Eleazer J. Knowles (who was also Treasurer of the Society for many years).

sion supported by the church, a position which Rev. Jared S. Nasmith had previously occupied. Mr. Stockwin subsequently returned to England, his native land, where he has been a successful pastor, and Mr. Nasmith has been doing successful work in churches in this State. The united efforts of pastor and people resulted in a quiet and almost uninterrupted work of grace during the entire pastorate of nine years and a half. The baptisms numbered from sixteen to fifty-six each year. Many of the accessions to the church were from the Sunday School, which was a delightful feature of our experience. The young people had arrived at an age when the love of the Saviour made its effective appeal to their hearts. About 450 persons were added to the church, 255 of them on profession of faith. Of that number 175 were connected with the Sunday School. In some instances three or four scholars were from the same family, making the family circle complete within the fold of the church. It was a beautiful illustration of the important place which a well ordered Sunday School, in a family church, with a definite spiritual aim, occupies in helpful relation to the Christian home on the one hand and the Christian church on the other. Parents and teachers, superintendent and pastor had constant occasion to rejoice together over the manifestations of converting grace. In 1886 the pastor was assisted in a week of meetings by Rev. Dr. Edward Judson.

Some things were accomplished during the decade of my pastorate which are worthy of record in this historical sketch. On account of the successful growth of the Paigeville mission and the need of better accommodations for the work, our brother, Lewis Rathbone, built the beautiful Memorial Chapel on Madison avenue, on lots purchased by the church, in memory of his sainted wife. It was dedicated March 18, 1883. In the same year Mrs. Matilda C. Perry, widow of Deacon Eli Perry, erected the elegant tower on this church property in sacred memory of her honored husband, thus crowning this Christian temple with completeness and architectural beauty. On October 26 and 27, 1884, the semi-centennial anniversary of the church was observed with appropriate services, a fact already referred to. The observance included a carefully prepared history of the church up to that time by the pastor. A report of the interesting proceedings was published in full by the church in pamphlet form. A floating

indebtedness of $9,000, the accumulation of annual deficiencies, was canceled by the generous contributions of the people, under the inspiring leadership of Brother George A. Woolverton, and from that time any annual deficiency was met at the close of each year. The trustees wisely took the people into their confidence. In the year 1886 the interior of the church, which was showing the marks of age, was refrescoed throughout and recarpeted, at an expense of about $8,000, and again Brother Woolverton was the principal contributor, and gave success to the movement by pledging one-quarter of the amount necessary. Other brethren contributed generously, and the sisters rendered valuable assistance. In 1887 the Memorial Baptist Church, on Madison avenue, was organized, forty of the forty-four constituent members being dismissed from this church. As a beloved child of the church, the mother contributed handsomely every year to its support until a very recent date. At this time a Sunday school for the instruction of the Chinese residents of this city and vicinity in the English language and especially in the principles of the Christian religion, was opened in the lecture room, and I had the peculiar pleasure, in the autumn of 1890, of baptizing four converts of that nationality into the fellowship of the church on profession of their personal faith in Jesus Christ, the Saviour of the world. It is a matter of rejoicing that the school has been continued to the present time. In 1888 the mission at Kenwood was revived by the young people of the church, who had become conscious of their strength, and sought an opportunity for its exercise, where they could honor Christ, and carry the blessings which had come to them to other homes and hearts.

But amid all this joy and activity the hand of God was laid heavily upon us in affliction, and the hearts of the pastor and people were bound together by the tender cords of mutual sympathy. The pastor's home did not escape the ravages of death. I was called to officiate at 248 funerals during my pastorate, from the infant of a few days to the patriarch of nearly a century. One of the earliest funerals was that of Michael Pettingill, whose widow gathered up his love for the church and united it to her own in her large heart, and lavished it upon the church as long as she lived, and afterward by her testamentary remembrance. The same year Mrs. Dyer Lathrop passed away, the mother of Mrs. Leland Stanford, who, though not a member of the church,

made it the home of herself and family, and looked to its pastor for spiritual consolation in her final sickness. The Lathrop Memorial perpetuates the family name. Before the year closed Prof. Joseph S. St. John was stricken down, when he had apparently just entered upon his promising career as a Christian educator. In February, 1883, our brother, Stephen C. Hutchins, died at the early age of forty-seven. As an editor he possessed a keen intellect and wielded a forceful pen. He often enriched the conference meeting by his fresh and original thought. In April, 1885, the church was called to mourn the loss of Deacon Marshall Tebbutt. It recorded its appreciation of him in these words: "We rejoice that God spared him to us and to his family for so many years, and that the church has so long enjoyed the benefit of his Christian example, his wise counsels and his prayerful interest. We can never forget his genial presence, his deep spirituality of mind, the gentleness of his spirit, the thoughtfulness of his charity, and the warmth of his love for Christ and his church." In June, 1887, the church lost a most valuable member in the death of Albert Wing. He was a member of the Board of Trustees. He was a man of quiet manner, of strictest integrity as a merchant, of exemplary life in all his relations, and a generous supporter of the church. The needs of the church never appealed to him in vain. In February, 1890, Joseph Fearey, a brother of Deacon Thomas Fearey, was taken from us, a man beloved by all who knew him, and pre-eminently a just man whose memory is blessed. In June of the same year Mrs. Matilda C. Perry, after a long and painful sickness, entered into rest. Her great love for this church and her life-long interest in local charities found fresh expression in the provisions of her will. So long as our massive tower shall stand the name of Perry will be held by this people in grateful regard. In September, 1890, there passed away one who, though he gave his name and his influence to the new Memorial Church, as indeed he had made its existence possible, always seemed to belong here. Indeed the Memorial Church during his lifetime was little more than a branch of this church. I refer to Lewis Rathbone. His love, his service and his wealth were laid upon the altar of Christ, and his life was identified with the life of this church almost from the beginning. These names and others no less dear, which your love and mine recall, fill our minds with sacred memories of the years

when we lived and labored and prayed together in the tender relation of pastor and people.

In the summer of 1891 the hand of God pointed me to another field of labor, and I was constrained to follow its beckoning. I resigned my charge here to accept, July 1, 1891, the pastoral care of the First Baptist Church in Providence, often called "the mother church," it being the first of our name in America. I thus became a second time a successor of Dr. William Hague. That pastorate I held for fifteen years, until 1906, and was then elected pastor emeritus.

For more than a year the church remained pastorless. On June 23, 1892, all hearts were united in extending a call to Rev. Wallace Buttrick, pastor of the First Baptist Church in St. Paul, Minn., who had supplied this pulpit with great acceptance.*

He accepted the call to this church, and entered upon the official relation in August. This relation continued for nearly ten years. They were years of happiness to the pastor, as he has said: "I look back upon the ten years in Albany as about the happiest in my life," and years of gladness and prosperity to the church. The memory of these years is so vivid in the minds of most of you that it seems hardly necessary to speak of them in detail. Suffice it to say, that Dr. Buttrick soon had a large place in the confidence and affections of the people, that the spiritual and financial interests of the church under his leadership were well cared for, that he was permitted to welcome constant accessions to its fellowship, and that he gave himself actively and sympathetically to the moral and philanthropic needs of the city and to the wider interests of our national missionary organization. Indeed he gave to the people such an impression of the demands made upon the pastor of this church that whereas before they had been satisfied with the service of a Sunday school missionary, like the faithful Mrs. Libbie F. Lampman, they felt the need of a regularly called male assistant to the pastor. This important position of associate pastor was well filled, first, by Rev. Edgar A. Varney, and then by Rev. Clarence M. Gallup, who took in succession the leadership of the Sunday

* Rev. Wallace Buttrick, D.D., was born in Potsdam, N. Y., October 23, 1853. He was fitted by private tuition for admission to the Rochester Theological Seminary, from which he graduated in 1883. He was ordained by the First Baptist Church in New Haven, Conn., May 31, 1883, and was pastor of that church until 1889, when he accepted the call of the First Baptist Church in St. Paul, Minn.

school and for four years rendered valuable service among the homes of the people.

It is worthy of record that seasons of spiritual refreshing were enjoyed by the church under Dr. Buttrick's ministry, when he called to his aid the services of Rev. George C. Baldwin, Dr. William C. Bitting, Rev. F. B. Meyer and Rev. Dr. Shepardson, at different times, in special meetings, when the people were invited to come together, and new voices pressed home the true and paramount importance of spiritual things upon the mind that too easily lapses into an absorbing and deadening worldliness and loses sight of eternal values.

Perhaps the occasion of widest public interest during the pastorate of Dr. Buttrick was the observance of the twenty-fifth anniversary of the dedication of this house of worship on February 24, 1896. It was a time of happy reunions and delightful reminiscences. The ex-pastors of the church then living were all permitted to be present — Bridgeman and Pattison and myself, together with many members past and present — and the hearts of the people were full of joy and gratitude to God for all the help, and light, and comfort this consecrated building and its services had brought into their lives, for its fresh visions of God, from Sunday to Sunday, and from year to year, for the clearer apprehensions of the truth that sanctifies the soul, for its rests by the way in the weary journey of life, for its hallowed associations with those who had crossed the flood as well as with those who still lingered on the shores of time, for

> "Its sweet communion, solemn vows,
> Its hymns of love and praise,"

which are the very foretastes of heaven itself. It was an occasion of unalloyed pleasure, never to be forgotten by those who participated in it, and inspired in all hearts a fresh love and devotion to this house of God.

But with the sunshine came the clouds, some of which were dark with an inexpressible grief and heavy with the rain of many tears, though the heavenward side was lighted with the immortal hope. Rarely in the history of any church is a pastorate of a single decade's duration so sorely bereaved by having so many persons who have been prominent in the church's affairs removed by death. First came the death of Theodore V. Van Heusen, who for many years was a conspicuous figure in his customary

pew near the front of the church, and who had served as trustee of the society, clerk of the church and superintendent of the Sunday school, in all of which offices he was found faithful. He is described in the church letter as "a large-minded, honorable, Christian gentleman." Next came the departure of that saintliest of Christian women, Mrs. George A. Woolverton, a mother in Israel indeed, whose smile was a benediction, whose hand was the open hand of a Christlike charity, and whose heart could take in the needy sufferer at the door and the whole world for which her dear Lord had died. It was but a short step for her from the earthly to the heavenly home. In close proximity came the death of (shall I not say it?) that saintliest of Christian men, Deacon James Covert, who filled the office of deacon for nearly twenty-five years, whose name was the synonym of gentleness and charity and truth, whose greeting at the church door was as cheering as the sunlight and as hospitable as the morning, and who loved this church as he did his own life, and daily bore it on his heart to God. I must not forget Dr. Peter M. Murphy, the quiet, true, and steadfast friend, who was a trustee for many years, nor Harvey Ding, the humble Englishman, born near Kettering, of whom the church could truthfully say, "he was a man of refined nature, of intelligent faith and of unusual power in speech and prayer."

A heavier blow fell upon the church and pastor in the removal of George A. Woolverton in May, 1896. Following so soon after the death of his companion, the bereavement seemed doubly afflictive. United in life, in death they were not long divided. Brother Woolverton was baptized by Dr. Welch, May 5, 1840, being one of the genuine converts who gave their hearts to God under the powerful appeals of Elder Jacob Knapp, and by their lives of prolonged usefulness added greatly to the character and influence of the church. In his earlier manhood our brother gave himself industriously to business pursuits, and God blessed his labors. Later, when he was able to throw off some of the cares of the secular life, there came to his heart a deepening sense of Christian stewardship and of the claims of the Kingdom of God upon him. Naturally genial and sunny in his dispostion, he ripened and mellowed and sweetened as he went towards his autumn, under the beautiful influence of the home-life and the gentle touch of the grace of God. He became in those days our

largest contributor to the needs of the church and to denominational benevolence. He was a trustee of Colgate University and Vice-President of the New York Baptist Union for Ministerial Education, and " a liberal patron of ministerial education and missionary enterprises," both home and foreign, thousands of dollars in single years being devoted by him to these objects. He was widely known in the denomination, and intimately and lovingly known in the pastor's home, on whom he loved to bestow gracious courtesies and attentions. Though spared to a good old age, he was taken away all too soon for the church, but not too soon for his own heart, made lonely and patiently anticipating the joys and fellowships of the life beyond this. I have had a few friends in my ministry at whose departure there have come spontaneously to my mind the beautiful lines of Gerald Massy —

" Of such as he was there be few on earth,
Of such as he is there are many in heaven;
And life is all the sweeter that he lived,
And all he loved more sacred for his sake;
And death is all the brighter that he died,
And heaven is all the happier that he's there."

The funeral of Brother Woolverton took place at his home on Thursday, May 7, 1896, and was conducted by Dr. Buttrick, assisted by Dr. Bridgeman and myself.

The next year the church reported to the Association the death of eight beloved members, two of whom were William C. Bouck, a man of refined taste and retiring disposition, but always ready to respond to calls for service when needed, out of love to the church, and Stephen O. Shepard, a lawyer of acknowledged learning and ability, who was associated for many years with Judge Ira Harris and later with George L. Stedman, who served as clerk of the church and superintendent of the Sunday school for brief periods, and though in his last years he was removed from the city, he retained his membership in the church and his deep affection for it.

The report of the church to the Association the next year (1898) was a sad one, not only by reason of the number of deaths (12), but because of the removal of several members who had been eminent in the church and prominent in the community. General Frederick Townsend was a man greatly beloved in the church and respected in the city and state, of generous heart and

ever loyal to the truth. Amid all the honors, civil and military, which came to him, his simple-hearted spirituality of mind remained unchilled. The more spiritual the discourse to which he listened, the greater was his enjoyment and the more grateful his response. He was always a warm supporter of the material and spiritual interests of the church, for many years a trustee of the society and a faithful teacher in the Sunday school. He was a graduate and trustee of Union College. Spencer S. B. Peck inspired the love of all who knew him by the excellence of his spirit and his devotion to the cause of Christ. He was actively interested in the Paigeville Mission, and served as deacon of the church and treasurer of the society for a brief period until his necessitated removal from the city. He left behind him a good name, which is more to be desired than great riches. In the death of George L. Stedman the church suffered, seemingly, an irreparable loss. Born of Puritan ancestry, with a high sense of honor, of kindly heart, eminent in his profession, a public-spirited citizen, a wise counsellor, a delightful companion, a valued and trusted friend, he was loyal to his duties as a citizen and to his obligations as a church member. We thought him in the prime of life with many years of distinguished usefulness before him, when God took him, and he was not, that is, not in our earthly fellowship, but simply exalted to higher service, where our human hands cannot touch him and our dim vision cannot see him. Such a life, so full of a growing and expanding service for truth and righteousness is a convincing evidence of the immortality of the soul. His memory is a priceless heritage and a resistless inspiration. For thirteen years he was a trustee of the Rochester Theological Seminary, and for eight years a trustee of Colgate University. He was a trustee of the Hudson River North Association for many years. Brother Stedman served as clerk of the church for nearly four years and as trustee for a much longer period. Dr. William H. Bailey was a Christian physician whose very presence brought hope to the sick and cheer and patience to the suffering, and whose life was full of charity and good deeds, those little deeds of unrecorded love of which the life of a good physician is full.

The next year (1899) the church reported to the Association the death of the last constituent member of the church, Miss Jane M. Howard, whose Christian life and connection with the church covered the exceptionally long period of sixty-five years;

and also the death, with eleven others, many of whom should receive special mention did time permit, of John M. Newton, whose family name was honorably connected with the beginnings of the Pearl Street Baptist Society, and who himself, though modest in deportment, was known by those who were close to him, to be true as steel to his Christian profession and to his choice friendships in life.

The next official member of the church to be removed by death was Deacon Edwin Safford. He was honored by an election to this position because of his recognized fitness and his devotion to all the interests of the church. For many years he taught a class in the Sunday school, and the pastor could always depend upon his presence and support in the prayer meeting. Such brethren are the joy of a pastor's heart. The church placed on record its appreciation of him " as a man of unusual worth in the work of the church. He was earnest in every effort, and positive in his convictions."

During the last full year of Dr. Buttrick's pastorate Mrs. Mary A. Covert passed on to meet her husband in the better land. She had shared here his joys and his sorrows, loving the things which he loved and ministering to him with wifely devotion and fidelity, and was now permitted to share his glory and his reward. Mrs. Covert had been a member of the church since 1835, and was the senior member at the time of her decease. But the final and perhaps the crowning sorrow that came to Pastor Buttrick's ministry here was the death of Gen. John F. Rathbone. No words can measure the extent and recount the variety of General Rathbone's service to this church, dating back almost to its beginning. He had been a member of the church for over sixty years, uniting with it in that wonderful year in the church's early history, 1840. For many years he was one of the leading contributors to its support and prosperity, believing that nothing was too good for it, either in the matter of material equipment or in ministerial service. Many a stone he placed in this expensive edifice by his generous contributions, and the Sunday school room was largely the child of his own desire and determination that there should be none more beautiful or in any way superior in the country. For fifty years he was the superintendent of the school, active or honorary, and cheerfully gave to it his time and his thought unstintedly, and when no longer feeling able to bear the burdens

of the active superintendency, he took his place among the teachers. You know how he filled the room with the music of the central fountain and the fragrance of beautiful flowers from his own conservatory, Sunday after Sunday, summer and winter, devising a heated chamber in which to carry the flowers in frosty weather, so that they might not be chilled, and then sending them at the close of the session to the children detained at home by sickness. He told me that he maintained his expensive conservatory largely for the benefit of the Sunday school. His devotion to the other church engagements was no less marked and exemplary, the public worship and the prayer meeting, in which his voice was often heard, and from which, though immersed in business cares and often crowded with social functions, he allowed nothing to detain him. After the death of Hon. Eli Perry he was elected president of the Board of Trustees in 1881 and continued in that responsible position until he died, taking the deepest interest in the material prosperity of the church, believing that that and the spiritual were closely related. His outside sympathies were generous and absorbing. He was actively identified with educational and philanthropic enterprises in the city, and was at one time a large subscriber to the funds of Rochester University and Theological Seminary and served on the Board of Trustees. And so lived and labored and died a man whose connection with this church did much to give to it the prominence it has had, and make it one of the influential religious forces of this community.

I have spoken of this long list of deceased members (and it might have been much enlarged) not only to perpetuate the memory of their names and their noble service, and to bring them before your minds again in loving and grateful remembrance, and certainly not simply to show you how greatly the church suffered by their death in a single decade, but to show you that the traditions of the splendid early years of the church's history in the illustrious names that were on its roll, were fully maintained and illustrated afresh in the subsequent generation of noble Christian men and women. " They rest from their labors, and their works do follow them." Their service was a sacred ministry to the church and to the world, and took its place in the plan of God for the progress and upbuilding of his kingdom. To each and all there came the welcome voice at the appointed time —

"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won;
Enter thy Master's joy."

After a pastorate of nearly ten years, Dr. Buttrick felt compelled to resign his charge, and accept an election to the large and responsible position of Secretary of the General Education Board. Earnest efforts were made to retain him here, but without avail. His resignation took effect March 31, 1902, and he immediately entered upon his new work, in which he still continues.

The church, undiscouraged, began at once to rally its forces. God had been raising up a younger generation, and training them for responsibility and service, who should be fitted to take up the work the fathers had laid down and bear worthily their mantles, and thus the church should go forward in a new career of prosperity and blessing. The vacant pulpit must be supplied without delay. In May, following Dr. Buttrick's resignation, a call was extended to Rev. Thomas D. Anderson, D. D., pastor of the Central Baptist Church in Providence, R. I.*

After due deliberation, he accepted your call to fill your vacant pulpit, entered upon his duties September 15, and has been filling the pulpit ever since to the edification of the people and to the honor of the church, by his scholarly attainments and his instructive presentation of divine truth. Under his wise leadership existing organizations within the church took on new activity, and new organizations have been formed as their need has become apparent, in order to enlist the active sympathy and develop the spiritual life of both old and young, and enable the church to meet the modern demands of a church of Jesus Christ. The Rathbone Club, organized the previous year by the men of the church, and named in honor of Gen. John F. Rathbone, rose to its large opportunity and added immensely to the interest in church affairs, "working along social and educational lines and

* Rev. Thomas D. Anderson, D.D., was born in Roxbury, Mass., February 26, 1853. He graduated from Brown University in 1874, and from the Newton Theological Institution in 1877. He was ordained at Portland, Me., November 22, 1877, and was pastor of the First Baptist Church in that city from 1877 to 1882, pastor of the Seventh Baptist Church in Baltimore, Md., from 1882 to 1887, and pastor of the Central Baptist Church in Providence until 1902. In 1907 the Emmanuel Church celebrated in a most delightful manner the thirtieth anniversary of their pastor's entrance into the Christian ministry. Messages of congratulation were received from the churches which he had previously served, and from ministerial brethren, all of which appear in the records of the church.

stimulating the life of the church." At its third anniversary it was able to report: "We were organized a little over three years ago, to promote social and evangelical activities among the men of our church, and we have been able to accomplish much in this direction." The detailed account of its activities abundantly confirms this statement. The Sunday school has continued to receive the prayerful cultivation of the members of the church, and has, as always, yielded its blessed returns. Of those who have been baptized since 1902, all but six are reported to have come from the Sunday school. In a family church the Sunday school must always be its great feeder, and should receive the most careful attention. Without lambs the flock would soon die out and disappear. The American family, in contrast with the families of foreign peoples, is not distinguished for its large contribution to the Sunday school, which suggests one of the great problems to be solved by the churches of America.

This church, though naturally conservative, has always been missionary in spirit, and has shown itself quick to adopt new and modern methods of church activity that commend themselves to the Christian judgment. It is ever true that "new occasions teach new duties," and "the old order changeth." The adoption of the Kindergarten by members of the church has shown a beautiful thoughtfulness for others and the practice of a generous self-denial. But perhaps the most noteworthy illustration of the readiness of this old church to fall in with modern methods of service for the community is found in the introduction of the Summer School last year with such conspicuous success, with an average attendance of 173, and which has been continued successfully this year, though the average attendance has not been as large. I am happy to quote with most cordial endorsement two brief paragraphs from the report of the work last year. "The example of the Emmanuel Baptist Church of Albany, a church situated in a fine residential district near the Capitol, shows what can be done for children by such churches, that are usually closed in July and August. It shows in addition what can be done in the smaller cities, and that in them there is the same need for child ministry that exists in larger cities during the summer vacation. The co-operation of the committee in charge, under Mr. G. W. Stedman's chairmanship, the efficiency of the student staff, and the response of the children, account for the remarkable success of this school."

And the pastor, Dr. Anderson, commends the experiment in the following words: "I am very much pleased with the results of the Vacation Bible School in Albany. We were pleased with the enthusiasm, intelligence and tact of the superintendent, and with the enthusiastic work of the teachers, and were astounded at the numbers of children attending, 275 at the start and an average for six weeks of 173. I believe thoroughly in this kind of ministry, and the results show that the school is desired. The church is for the community, and not the community for the church. I believe one reason for the decline of prestige and power among many of our churches is that those churches have forgotten their mission. They have been looking out for the church, rather than for the community. 'He that saveth his life shall lose it.'"

It is this spirit, animating pastor and people, that will give to this church, and to any church, the promise and potency of continued increase and permanent prosperity. Many thoughtful people are feeling that what is needed at the present time is not a new theology, which may be little more than a system of old denials and negations without coherence or power, but a fresh appreciation and an intelligent and earnest application of "the faith once delivered to the saints" with all its regenerating, propelling, uplifting and transforming power upon the hearts and lives, the homes and the business of men. A man was once asked if he thought Christianity was a failure. "Failure," he replied, "it has never been tried." The up-to-date church is the church that understands its mission to the community and the world, and is determined by the help of God to fulfill it. It should be added that the Woman's Missionary Society, the Ladies' Auxiliary, and the Young People's organizations have done much to increase the benevolence and activity of the church, and their labors are worthy of special recognition.

In the summer of 1903 electric lights were introduced into the lecture room to take the place of gas, and three years later the electric system was installed in the main audience room at an expense of $600, towards the meeting of which the Ladies' Auxiliary rendered efficient aid. This is but one instance in which the women of the church have cheerfully responded to its needs and ministered to its greater comfort. Other expenditures have been made from time to time upon the exterior and the interior of the church as they have been necessary to keep it in good repair, so

that after thirty-eight years since its dedication it remains the pride of the people who worship in it and a conspicuous ornament to the city.

In 1906 the church reported: "We have held two series of special meetings, one in union with other churches, under the leadership of Rev. Dr. W. J. Dawson, of London, and the second, conducted by Rev. James A. Francis, confined to our own church." The results failed to reach the earnest expectations of the people, in view of which the pastor said: "The problem how to reach those outside of our churches remains unsolved." Other efforts have been put forth resulting in no widespread revival. And yet the customary means of grace have been owned and blessed of God to an encouraging degree. In March last the church united with the Calvary Church in a series of meetings, which proved helpful and profitable to both churches.

It is worthy of record, as showing the readiness of the church to respond to any worthy appeal and join in a great denominational movement, that the recent letter of the church to the Association could say: "We have felt the stimulating influence of the Northern Baptist Convention, through the appeal of the apportionment committee, and have increased our contributions to Home Missions 100 per cent. and to Foreign Missions 60 per cent.," that is, over the previous year. It is also noticeable that the effort, under wise instruction to make the benevolence of the church systematic and general, is meeting with gratifying success.

During this present pastorate death has been busy, as in other days, and many places have been made vacant in the home and in the church. Mention can be made of only a few of the deceased. In the report to the Association of 1904 sixteen deaths were recorded, among them the death of Deacon F. H. Fellows, "who was ever zealous for the welfare of his church," and Judge Thomas J. Van Alstyne, who bore the many civic honors conferred upon him by his fellow citizens with dignity and self-respect, and amid the distractions of political and professional life preserved an abiding interest in the church of Christ.

In 1906 the church reported the death of twelve members, among whom were Frederick Bishop, long and prominently connected with the affairs of the church, being a trustee and also the treasurer of the society for many years, and giving his service

cheerfully as his brethren made demands upon him, and George C. Lee, Jr., who was by a mysterious providence stricken down in the midst of a useful and needed life, with an unusual promise of usefulness yet to be fulfilled. Surely "God's ways are not as our ways, nor his thoughts as our thoughts."

"God's plans, like lilies, pure and white, unfold;
We may not tear the close-shut leaves apart;
Time will reveal the hidden cups of gold."

In the deaths reported in 1907 two brought unusual loss and sorrow to the church, that of Josiah D. Crounse and that of Charles R. Knowles. Brother Crounse was for many years a devoted teacher in the Sunday school, and was faithful to every church obligation. More than once he was elected to the office of deacon, but felt constrained to decline to serve through self-distrust. He was the clerk of the church at the time of his decease, and his carefulness and accuracy as a recorder of the doings of the church were indicative of a whole life carefully conformed to the will of his Divine Master and to the highest standards of Christian living. Brother Knowles was also a successful teacher in the Sunday school for a long period, and was closely identified with all the activities of the church. He brought to bear upon the business of the church the methods which had given him success in the business world. He was for many years a trustee and the secretary of the Board, and for nine years served as treasurer of the Missionary Fund of the church. By his wise counsel and faithful service he commanded the love and high regard of his brethren. His sudden death was a severe affliction to the community as well as to his church and family.

Of the deaths reported in 1908 one certainly must not fail to be mentioned. I refer to Sister Elizabeth Pettingill, whom we have sometimes heard spoken of as "Saint Elizabeth" with not the slightest feeling of objection. Would that all who receive canonization were as worthy as she! I have already referred to her intense love for the church, which amounted almost to a passionate devotion, and to the gracious provision which she made for its needs in her last will and testament. She was tenderly loved by all who knew her. She was buried on May 22, 1908. Three of her pastors and a large assembly of sorrowing friends gathered in her humble home to give expression to their esteem for her character and their respect for her memory, and then

followed her silent form to its resting place by the side of kindred dust. All hearts joined in the customary formula as her body, free from its long suffering, disappeared from our sight, " Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

The past year shows the loss of ten members of the church by death, eight of whom were sisters, several of whom had been long and lovingly connected with the church, viz.: Mrs. Sarah M. Teal, wife of Deacon Thomas G. Teal; Mrs. Francis R. Temple, Mrs. Amanda M. White, and Mrs. Emma Tebbutt, widow of Deacon Marshall Tebbutt. And to-day we sit in the shadow of a fresh sorrow, and the joy of this anniversary is dimmed by the removal on September 28 of Mrs. Adda Woolverton Stedman, daughter of Mr. and Mrs. George A. Woolverton, and beloved wife of the late George L. Stedman. She never knew any other church home than this. As a child and as a woman she gave to this church her undivided and ever-increasing affection. Nurtured in a home, and ever living in a home, where the love of the church was a vital part of piety and an essential element in its life, she was closely associated with its missionary, its philanthropic and charitable work, more so, perhaps, in these later years, as she has sought to fill the places of loved ones which death had made vacant, and to illustrate in her own life the spirit and purpose which had shone in theirs. She was president of the Woman's Missionary Society, and was on the boards of the Old Men's Home and the Home of the Friendless. She honored the double name she bore. The fragrance of her spirit and the memory of her good deeds will long abide in this church, and her children and her children's children will rise up and call her blessed.

Too long have I trespassed upon your attention, as I have given you the merest outline of the rich history of this church of Christ, and brought before you some of the names of the noble men and women who have made the life of the church full and strong and beneficent, a moral and spiritual force in the community and the State, and a blessing to the nations of the earth. Many other names you will lovingly recall of those who walked with you in the fellowship of the church, and in the life of the home. Though time and space did not permit them to appear in this partial and imperfect record, not one of them is lost. They are all recorded

in the book of life, and the loved ones who bore them will be there and answer to their names when the book is opened.

How little of the life of a Christian church can ever find expression in words, and how few of the results of its activity can ever be tabulated for review and examination! And yet it is interesting to know that, as nearly as can be ascertained, there have been 2,842 members connected with this church during the seventy-five years of its existence, of whom 1,600 have been received by baptism, and 1,242 by experience and letters from other churches. During the last twenty-five years there have been received 735 members, of whom 424 were welcomed by baptism.

It is quite impossible to tell what amounts of money have been raised by the church during its history for home expenses or outside benevolence, as no full and accurate records are accessible. During the last twenty-five years I find from the annual reports to the association that the money raised for all purposes amounts to the grand total of $479,617.53, of which $316,217.93 has been for home expenses, leaving a little more than half of that sum, or $163,399.60 for the varied objects of Christian benevolence, philanthropic and missionary, which have enlisted the sympathies of the people. This, of course, does not include the immense amount of personal and private benevolence, of which church treasurers have no knowledge, but which only the all-seeing eye of God has taken account.

And now, may God bless the Emmanuel Church in the future as He has blessed it in the past, and still more abundantly. The record of three-quarters of a century is closed, and the church enters upon the last quarter with confidence and with hope. May it fill out the last quarter of the century's circle like the full-orbed moon, which shines with an ever increasing brightness. So pray we all of us.

POEM FOR THE SEVENTY-FIFTH ANNIVERSARY

OF THE

EMMANUEL BAPTIST CHURCH

ALBANY, N. Y.

By HENRY M. KING

Pastor from January 1882 to July 1891

Full broad and deep the fathers laid,
With wisdom, sacrifice and love,
The strong foundations of this church,
Impelled by impulse from above.
To-day their names we gladly write
High on the roll of saintly men;
Their faith we honor and their zeal,
And praise the grace that shone in them.

Obedient souls, true men of God.
Intent their fellow men to bless,
Far seeing, on faith's mount they stood,
Lovers of truth and righteousness.

With liberal hand they sowed the seed,
The seed of life and hope divine,
Nor doubted that God's rain would fall,
And on their field God's sun would shine,
As when the farmer ploughs and plants,
Scattering broadcast living grain,
And waits in patience till the earth
Returns his seed to him again,
Some sixty, some a hundred fold,
E'en so the fathers looked to see,
By faith in God's eternal law,
The golden harvest yet to be.

We too are builders; on the rock
Of Christ, the one true Cornerstone,
We build surely, if we build
After the pattern He made known.
We too are sowers; in the soil
Of human hearts the living grain
Must fall from loving, trusting hands,
And cannot, cannot fall in vain.
Builders and sowers all may be
To this each earnest soul aspires,
That we in all the coming years
May prove true sons of noble sires.

The past is safe, its record writ
In God's great book of life on high.
Builders and sowers see their work,
Or large or small, with cloudless eye.
The future calls with beckoning hand;
New stones must grace the temple's walls;
Fast speeds the century to its end;
Rich soil there is where no seed falls.
Joy to the workers, who in love
Fill with glad toil the years that come;
They shall the temple's glory share,
They shall join in the harvest-home.

Pastors of the Church and Their Terms of Service

Bartholomew T. Welch, D. D. ..... October, 1834, to November, 1848.
Luther F. Beecher, D. D. ..... July, 1849, to July, 1853.
William Hague, D. D. ..... December, 1853, to April, 1858.
Thomas R. Howlett ..... October, 1859, to January, 1861.
Charles DeWitt Bridgman, D. D. ... November, 1862, to February, 1878.
T. Harwood Pattison, D. D. ..... May, 1879, to July, 1881.
Henry M. King, D. D. ..... January, 1882, to July, 1891.
Wallace Buttrick, D. D. ..... August, 1892, to April, 1902.
Thomas D. Anderson, D. D. ..... September, 1902.

Assistant Pastors

Edgar D. Varney ..... September, 1899, to August, 1901.
Clarence M. Gallup ..... September, 1901, to September, 1903.

Deacons of the Church and Their Terms of Service

Friend Humphrey ..... October, 1834, to March, 1854.
Joshua A. Burke ..... October, 1834, to October, 1838.
William Adams ..... October, 1834, to March, 1868.
Hubbard L. Russell ..... February, 1838, to January, 1871.
Gaylor Sheldon ..... February, 1838, to January, 1872.
Ira Harris ..... February, 1838, to December, 1875.
Daniel Peck ..... February, 1838, to April, 1841.
Linnaeus P. Noble ..... February, 1838, to October, 1841.
William G. Boardman ..... January, 1856, to December, 1867.
William F. Forby ..... January, 1863, to November, 1865.
George C. Lee ..... July, 1866, to ————
Theodore F. Humphrey ..... July, 1866, to October, 1883.
James Covert ..... January, 1870, to September, 1894.
David B. Luther ..... January, 1870, to January, 1877.
Thomas Fearey ..... January, 1872, to May, 1880.
Horace B. Newton ..... January, 1872, to May, 1889.
Eli Perry ..... January, 1877, to May, 1881.
Edward Owen ..... May, 1880, to February, 1893.
Thomas H. Fearey ..... May, 1882, to October, 1883.
Spencer S. B. Peck ..... November, 1883, to October, 1884.
Charles H. Burton ..... November, 1883, to October, 1887.
Marshall Tebbutt ..... February, 1885, to April, 1885.
Eleazer J. Knowles ..... February, 1885, to January, 1902.
Edwin Safford ..... October, 1886, to September, 1899.
Samuel S. Hatt ..... January, 1888, to February, 1893.
Eli E. Packer ..... November, 1889, to ————
Thomas G. Teal ..... February, 1893, to May, 1906.
Jesse A. White ..... February, 1893, to May, 1906.
A. Alphonse Dayton ..... February, 1895, to ————
Frank H. Fellows ..... February, 1900, to June, 1904.
Stephen A. Carr ..... January, 1902, to ————
Rodolphus Bard ..... Dec. 1904, to May, 1907.
Charles G. Pease ..... May, 1906, to October, 1909.
John P. Stedman ..... June, 1906, to ————
Jesse A. White ..... May, 1907, to ————

Clerks of the Church and Their Terms of Service

Wm. G. Boardman	October, 1834, to March, 1839.
Stephen O. Shepard	March, 1839, to May, 1840.
Ezra S. Whitney	May, 1840, to April, 1843.
Thomas L. Greene	May, 1843, to October, 1849.
Theodore V. Van Heusen	October, 1849, to September, 1856.
Ira W. Ainsworth	September, 1856, to December, 1862.
John W. Eddy	January, 1863, to January, 1864.
George L. Stedman	January, 1864, to September, 1867.
Wm. C. Van Alstyne	September, 1867, to January, 1873.
Millington E. Northrop	January, 1873, to October, 1883.
Eleazer J. Knowles	October, 1883, to October, 1884.
Marshall W. Tebbutt	October, 1884, to July, 1891.
Wooster D. Peck	July, 1891, to June, 1903.
Josiah D. Crounse	June, 1903, to October, 1906.
Lawrence T. Ingram	November, 1906, to November, 1907.
Arthur A. Vibbard.	November, 1907, to ————

Treasurers of Fellowship Fund and Their Terms of Service

William Adams	October, 1834, to March, 1868.
Hubbard L. Russell	March, 1868, to January, 1871.
George C. Lee	January, 1871, to January, 1885.
James Covert	January 1885, to September, 1894.
Jesse A. White	October, 1894, to May, 1906.
Rodolphus Bard	May, 1906, to May, 1907.
Jesse A. White	May, 1907, to ————

Treasurers of Benevolence Fund and Their Terms of Service

Gaylor Sheldon	October, 1834, to July, 1864.
Thomas Fearey	July, 1864, to February, 1874.
Charles R. Knowles	February, 1874, to October, 1883.
Samuel S. Hatt	October, 1883, to June, 1898.
George C. Lee, Jr.	June, 1898, to May, 1902.
Rodolphus Bard	May, 1902, to May, 1905.
Alfred R. Wade	May, 1905, to ————

Presidents of the Boards of Trustees

Friend Humphrey	October, 1843, to March, 1854.
William Adams	November, 1854, to May, 1857.
Eli Perry	May, 1857, to May, 1881.
John F. Rathbone	November, 1881, to March, 1901.
Grange Sard	July, 1901, to ————

Secretaries of the Board of Trustees

Stephen B. Gregory	October, 1843, to January, 1851.
William G. Boardman	January, 1851, to October, 1858.
Theodore F. Humphrey	October, 1858, to September, 1883.
Charles R. Knowles	October, 1883, to July, 1898.
George W. Stedman	July, 1898, to ————

Treasurers of the Corporation

Stephen B. Gregory	November, 1843, to November, 1844.
Thomas J. Mesick	November, 1844, to January, 1847.
Jared A. Post	January, 1847, to September, 1874.
Frederick Bishop	September, 1874, to October, 1883.
Spencer S. B. Peck	October, 1883, to October, 1884.
Eleazer J. Knowles	October, 1884, to May, 1898.
George J. Hatt	May, 1898, to February, 1902.
Oliver A. Quayle	February, 1902, to ————

Trustees of the Corporation Since Its Organization

Friend Humphrey	John F. Rathbone	George L. Stedman
William L. Marcy	Ellis Baker	Charles R. Knowles
Harmanus Bleecker	William G. Boardman	Samuel S. Hatt
Jared L. Rathbone	Jared A. Post	E. J. Larrabee
William Adams	Theodore F. Humphrey	Peter M. Murphy
Russell Forsyth	Lewis Rathbone	John L. Sturtevant
John L. Schoolcraft	Joseph G. Grimwood	Marshall W. Tebbutt
Ira Harris	George Dawson	Albert J. Wing
Gaylor Sheldon	James H. Humphrey	George W. Stedman
Joshua A. Burke	Theodore V. Van Heusen	Thomas J. Van Alstyne
William Newton	George A. Woolverton	George C. Lee, Jr.
Eli Perry	Ira W. Ainsworth	Alpheus T. Bulkeley
John N. Wilder	Frederick Bishop	Henry H. Kohn
Stephen B. Gregory	Frederick Townsend	William S. Hackett
Thomas L. Greene	Albert Wing	Seneca S. Smith
Thomas J. Mesick	Ezra G. Benedict	
Charles Joy	Grange Sard, Jr.	

Superintendents of the Bible-School and Their Terms of Service.

Ira Harris	from	1834	to	1839
S. O. Shepard	"	1839	"	1840
Ira Harris	"	1840	"	1842
Eli Perry	"	1842	"	1843
Grange Sard	"	1843	"	1845
Smith Sheldon	"	1845	"	1848
A. T. Baldwin	"	1848	"	1852
John F. Rathbone	"	1852	"	1854
T. V. VanHeusen	"	1854	"	1856
George C. Lee	"	1856	"	1857
William W. Hague	"	1857	"	1858
John F. Rathbone	"	1858	"	1891
Ralph W. Thomas	"	1891	"	1892
Samuel S. Hatt	"	1892	"	1893
Eli E. Packer	"	1893	"	1899
E. D. Vaoney	"	1899	"	1901
C. M. Gallup	"	1901	"	1903
George W. Stedman	"	1903	"	1904
Seneca S. Smith	"	1904	"	1907
Thomas W. Jenkins	"	1907	"	1909
Reuel C B. Adams	"	1909		

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